1: Kelly E-5 (1930) 1934 Northern Paiute
Surprise Valley

five or six miles northeast of Fort Bidwell, was known as Toha'-kidü-panün (white-groundhog-lake) because a white groundhog was once seen there. Pindy knew no name for Goose lake, but Joshua said that it was called Paba'-panün, big lake. 103 133

Big valley, west of Warner valley, was called Guyü, the name of a food plant gathered there. Sugar hill, Toga'-pokwad (dark point or peak) gave its name to near-by Fandango valley. Fandango pass was called Padu'a'-agan from padu"a", grizzly bear.

ECONOMIC LIFE

SEASONAL PURSUITS AND WANDERINGS

For food these Paiute, like the bulk of Great Basin tribes, were entirely dependent upon hunting and gathering, and even proto-agriculture in the form of wild crop irrigation[13] was unknown. From an economic point of view, Paiute habitat seems to have been peculiarly uninviting, and only through literally unceasing toil could it be made to yield a livelihood. Whereas peoples dependent upon one staple, such as acorns, camas, or mescal, normally enjoy a season of plenty, often followed, to be sure, by one of privation, the Gidü'tikad[a] had no one product upon which they could rely. It follows, therefore, that their food gathering activities were extensive and continuous rather than concentrated and seasonal. Starvation was frequent, especially in late winter when the stores of cached food had been exhausted. 221 221 262

The geography of the Surprise region has been covered by Russell, but it may be well to call attention to a few general features. A large part of the valley floor is occupied by the playa beds of three lakes, now dry most of the time, but well filled within the memory of informants and early settlers. The remainder of the valley is said to have been meadowland in aboriginal times, but nowadays, owing to the introduction of sheep and to subsequent overgrazing, the meadow has been almost completely replaced by sagebrush, excepting, of course, land actually under cultivation. This means that the pre-white environmental conditions were definitely more favorable for the support of a non-agricultural population. In fact, it is difficult to see how a hunting and gathering people could possibly maintain themselves under present conditions. 133 137

[13] Which Steward, 149, reports for the Eastern Mono.

1: Kelly E-5 (1930) 1934 Northern Paiute
Surprise Valley

received in powdered form.[88] Joshua listed the fish obtained through trade as kuyu'i (a kind of sucker), a'gai (salmon), yüani, tsia'ns, and tsowa'm. 439

Preparation of fish.—Fish were usually cooked in the ashes of the fireplace, although they could be boiled. They were dried on a rack or hung from the boughs of a juniper, but were never placed near the fire to dry as was meat. Usually fish were slit before drying but sometimes not, doubtless depending upon size. As a general thing, fish were not smoked. 251 252

Dried fish were packed in an open-twine tule or sagebrush-bark sack "like those the Modocs use only not as well made." These bags were called mago"o (general word for container) and were possibly four feet in length and two in width. Their size argues considerable quantity. Minnie Anderson said that fish did not keep very long; "they tasted funny." Dried fish were prepared by boiling or by roasting but were not pounded. 251 415

Fish eggs (a'gai noho) were dried and ground.

VEGETABLE FOODS AND THEIR PREPARATION

The Gidü'tikad[8], like other non-agricultural peoples, gathered such seeds, berries, and roots as their habitat offered. All informants stressed the great plenty of these foods in the early days, and their statements are corroborated by those of the first settlers, who maintain that, although now sage-covered, the whole valley was formerly meadowland. Plant specimens are difficult to obtain and on the whole the data are pretty meager. Surprise valley itself yielded little, but a number of specimens were procured on the southern shores of Cowhead lake, a few miles northeast of Fort Bidwell; some were also gathered west of the Warners and a few more near Beatty, Oregon. The seed material is particularly sparse; the list below probably includes less than a fourth of the original number. It does appear however, that the most important seed plants are represented. The list of berries and roots is somewhat larger and seems relatively complete. 222 137

Seeds.—In late summer women gathered seeds in a twined conical basket or in a light sack of deer or antelope hide. For ordinary seeds, such as grasses, the woman held the container in her left hand and knocked the seeds into it with the twined beater which she wielded in her right hand. She gathered other seeds, such as those of sunflowers, by pulling the dry blossoms and depositing them in the burden basket. 222 415

[88] Cf. de Angulo, 320.

1: Kelly E-5 (1930) 1934 Northern Paiute
Surprise Valley

252 A standard procedure was followed in preparing seeds of all sorts.
415 They were placed in a fan-shaped willow tray and parched with coals from a sagebrush fire. The hulls were then winnowed from the same tray, either by working them to one side with a rotary motion or by pouring and allowing the chaff to blow off. The remaining seeds were ground on the metate and the meal thus produced was ready for immediate use or for storage. In the latter case, it was placed in a buckskin bag and buried. Sometimes seeds were stored as gathered and were not parched or ground until needed. Seed meal was mixed with water and boiled in a willow basket by the addition of hot stones. These stones were handled by means of two sticks "of any kind," a flat stake some two inches in width, or by a willow bent into a loop. Boiling food had to be stirred constantly lest the stones burn the basket.

264 Seed gruel was served in individual willow bowls and was either
415 drunk or scooped up with the first and second fingers. Young boys "who wanted more mush" used three fingers. The Gidü'tikad[8] did not manufacture horn spoons but used instead a basketry spoon, a piece of bark, a split stick, or a rabbit or deer scapula. Most persons ate with their fingers, but men used spoons more often than women.

262 Edible seeds included wüdü', zugü',[80] and magu'g", which are
137 unidentified, and also the following: atsa' (*Sisymbrium sophia* L.) (?)[80]; gu'ha' (*Mentzelia albicaulis* Dougl.); wa"da (*Suaeda depressa* var. *erecta* Wats.); wa"ta' (*Chenopodium album* L.); üyü'p (*Chenopodium nevadense* Standley); a'gü' (*Wyethia mollis* Gray); pa[81] (*Helianthus annuus* L.) (?).[81]

A few observations may be made on the seeds listed above. Atsa' (red, so-called from its color) was mixed with snow, making a "sort of ice cream."[82] In the old days the principal gathering grounds of the ubiquitous a'gü' were in Goose Lake valley. Plate 17c shows a field of it in that region, along the western foot of the Warners. Stems as well as seeds of a'gü' were edible; they were pulled and eaten raw.

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[80] One informant thought this was a root, saying it was "like epos but grew only in the mountains."

[80] Which is intrusive in northeastern California. Mr. Howell tells me that two superficially similar species are *S. incisum* Engelm., and *S. pinnatum* Greene, both native to the region. I have evidently collected the wrong species, and atsa' is undoubtedly one of the two indigenous ones here suggested. *S. incisum* is used by the Klamath (Spier, 166).

[81] Which botanists consider native to the Middle West.

[82] Chamberlin, 240, notes that the Gosiute mixed ground seeds of a *Sisymbrium* with snow to make a "kind of confection."

1: Kelly E-5 (1930) 1934 Northern Paiute
Surprise Valley

Seeds were sometimes mixed with berries but never with meat. Informants had not heard of eating sage seeds. They considered cat-tail (toibᵃ) seeds edible, although the root was a more important food. Cat-tail stalks were spread on the ground, fired, and the seeds gathered. These were shelled by being worked lightly on the metate and after this were prepared like other seeds. 252

Identified grass seeds include the following: waha'bᵃ (*Hordeum nodosum* L.); sopi'bᵃ (*Poa nevadensis* Vasey)[82]; mono'pᵃ (*Sitanion hystrix* J. G. Smith), foxtail; waiya' (*Elymus condensatus* Pres.), rye-grass; ——— (*Alopecurus aequalis* Sobol); so'pi' (*Glyceria borealis* (Nash) Batchelder). 137

Pine-nuts (tü'ba) were of minor importance to the Gidü'tikadᵃ. Aside from a few nut-bearing pifions near Bidwell mountain, they are quite lacking in the whole territory. Informants knew them from Pyramid lake and several described methods of preparing them. Minnie Anderson said that the cones were beaten from the trees with long sticks and dumped into an earth oven. They were roasted for an hour or so, after which they were removed, picked, and the nuts spread to dry. The latter were then shelled on the metate and winnowed. They were further dried, then ground on the metate, and made into gruel. As the gruel cooked, it was stirred with a willow twig, one end of which was looped back and tied with the outer bark of the twig. Nannie Ochiho gave substantially the same procedure except that the nuts were ground unshelled. According to Joshua they were successively parched, shelled, winnowed, ground, and made into mush. 222 252 415

Fruits and berries.—Chokecherries (*Prunus demissa* Dietr.) (do"-leabui) were eaten fresh or dried. Preliminary to drying they were broken lightly with a stone, molded into cakes, and placed in the shade to harden. Such dried cakes were ground to powder on the metate and then boiled. Nowadays dried cherries are mixed with water and flour, possibly with seed meal in the old days. Chokecherries and wa"da seeds were sometimes combined. A beverage was made by pouring hot water on the fruits and a tea was made from chokecherry stems. [272]

Wild plums (tuyu) were gathered in an open-twine burden basket. They were pitted but not crushed and dried in the sun. The dried fruits were "pretty strong" before sugar was available. Wild plums are quite plentiful in the Warners and are still gathered in late summer.

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[82] And probably *Poa gracillima* Vasey as well, for which I have no native term.

3: Angulo & Freeland D-5 (1926) 1929
NR13 Northern Paiute NR13

man must have an exceptionally strong personality to acquire leadership if his father was not a chief. These Paiutes seem to have had much less cohesion in their local groups than did the Pit Rivers. The Paiute groups impress one as having been simply loosely organized bands forever wandering over their semi-desert country.

Houses.

The houses, we are speaking now of the winter quarters (for in the summer wanderings any kind of lean-to, wind-break or shade was sufficient), were made of several layers of tule matting stretched on a framework of willow poles, with a door and a smoke-hole. They were large enough to hold fifteen or twenty people. It is said they were quite warm even in this country of severe winters. This seems hardly believable in view of the fact that they were not covered with a layer of earth (this could not be done on account of the flimsy framework of willow poles). Neither was a pit dug for the house site. The roof was dome-shaped.

In the matter of the houses therefore lies an important point of differentiation between the Northern Paiutes and the Californians. The California house is always a substantial affair, built to stay, to last at least for ten or twenty years until the timbers have rotted and the roof caved in. Such are the ceremonial, and dance houses, and club houses of Central California. In the northeast, with the Pit Rivers, this type of house assumes the proportions of an immense communal dwelling, with two whole pine trees for ridge-poles. Fifty or sixty people would shut themselves up for the hard winter months in this sort of semi-subterranean hall. While among the Klamath-Modocs, if I understand Dr. Spier rightly, the house is also semi-subterranean, with heavy timbers, slabs of bark, and a protective layer of earth, but in some particulars of construction (four center-posts, etc.) it recalls the houses of the tribes further to the north. At any rate, whether we have two or three foci for the dug-in, heavy-timbered, earth-covered winter-house, or only one center of distribution, the Paiutes seem to have been well out of it. Yet they have timber in their country, at least this particular band has pines and junipers in plenty. But it would seem as if in this respect at least they had followed another bent, one dictated by the peculiarly roaming and nomadic tendency of all the Plateau Shoshoneans. It is noticeable how in modern days they have all accepted the tent to a much greater extent than have for instance the Pit Rivers.

196 headed eagle *Pasia'*, vulture *wiho'*, chicken-hawk *TaBuTsi Kiui'i*,
192 sparrow-hawk *Kini'*; heron *PoiKwasa*, crane *wasa*; duck *KuTa*,
[136] geese *naKèT*; woodpecker (flicker) *aTsa'Ba*.

280. fish (no general word); salmon *aq'a'i*, trout *PaKwe'*.

290. spider *coaT*; grasshopper *oaDoDa'a*, cricket *nizyo*; *mohiP*. horse-fly *PiPiT*, bee *nohTa*, butterfly *Tso'a'nene*; worm *wo'aB*.

196 300. wood *Ku·na*, dead-wood, fire-wood *PasaP*; root *Tina*, trunk *nenia*
192 bark *aPo'a*, branch *ma'na*, leaf *ceaKv*, sap *axoPi*.

137 311. tree (general term) *PohiKya'i*; pine *wogoP*, pine-cone *q'aa*, juniper *wa·P*, fir *q'aTaB'*, spruce *winiP*, poplar *sina·B'*, willow *ci·B*.

312. mountain mahogany *Tupe*.

320. grass (general term) *waha'Bi*, wild buckwheat *aTsu'*, tule : *caiB*, *PiBuP*, *Toyi'Ba*, foxtail *monoPi*, tobacco *Pacmu'*.

330. wild onion *haP·e*, wild turnip *huni'Boe*.

340. nut *oho'*, pine-nuts *TiBa*.

350. berries (of juniper tree) *apu·i*.

360. wild plum *Toyo*

370. seeds *PuhiK^{w}Tya*

196 410. person; people *neim·i*, man *na·na*, woman *mogo'ne*, old man *wa'eTs*,
192 old woman *Piya'waBi*, young man *naTs*, *TuimiTsi*, young woman *Tsia''a*, little boy *naTi'*, little girl *Tci'a'*, baby *oha'a*.

420. paternal grandfather *Kiuu''u*, maternal grandfather *Togo'*, paternal
[601] grandmother *huTse'*, maternal grandmother *mu'a'*; father *na*, mother *Pia'*, paternal uncle *hai'i*, maternal uncle *aaTs*, paternal aunt *Pahwa'*, maternal aunt *PiTo'*; elder brother *PaBi'i*, younger brother *Kwana'a*, elder sister *hama'a*, younger sister *Pine'e*; son *Tua'*; daughter *Pati-*, nephew or niece [through a brother] (uncle speaking) *huza'*, id° (aunt speaking) *aDa'Tsi*, id° [through a sister] (uncle speaking) *manaK'*, id° (aunt speaking) *miDo''o*; husband *noTéK^{w}*, wife *Kuma'*, father-in-law or mother-in-law *yahi'*, brother and sister-in-law are composite terms made up of nephw + mother, niece + son etc.

430. I *ui*, thou *i*, you and I *Taa*; he, she, it, this, man, etc. *usu*, *isu*, *masu*, *Pisu*; myself, yourself, himself, etc. *-zun*; (essential possession) *i-*; accidental possession *-Ka*; [Refer to the grammatical sketch].

440. shaman *Puha'gam*; chief *PaBé*.

450. strong *ini*, small *TiT·i*, pretty *TaBia*.

460. Paiute *neim·i*, Pit River Innian *ici'cawi'*, Klamath *PaKwi'Diq'a*, Modoc *ca'i'iDiq'a*, Maidu *TaKone*, Warn Spring Indian *aga'Tse*, white man *TaiBo'o*; Local bands of Paiutes : see Ethnography.

CULTURE ELEMENT DISTRIBUTIONS: XIV
NORTHERN PAIUTE

BY

OMER C. STEWART

INTRODUCTION

121 This study is intended to show the presence or absence of certain elements of culture in representative bands of the Northern Paiute.[1,2] Information from two neighboring peoples, the Achomawi 101 and the Washo, is also included for the purpose 131 of comparison. The Northern Paiute of Owens Valley are not included because of Steward's studies of them.[3] Although some of the groups included here—notably the Kunipui, Walpapi, Wada, Yahuskin, Koa'agai, and Tago—have been called Snake and Bannock and have had a "Plains type" of culture attributed to them, conclusive evidence is now on record to show that these bands are typically Northern Paiute.[4]

133 The habitat of the Northern Paiute is uniformly desert, being modified somewhat by streams carrying water into the area from the Sierra Nevada, Cascade, Teton, and Blue mountains. Their territory is shaped roughly like an isosceles triangle with its point at Owens Lake, California, and its 275-mile base at Blue Mountains in Oregon, about 600 miles to the north. With the exception of part of the arid plateau in the north, all the area lies within the Basin-Range physiographic province; in fact, the western edge of the Great Basin is approximately coterminous with the Northern Paiute western boundary. Even closer 137 is the coincidence of the western or northern tribal boundary and the edges of the desert sagebrush vegetation zone. The valley flora is dominated by sagebrush, shadscale, and greasewood. The ranges are generally placed in the "Piñon-Juniper Zone,"[5] but the piñon, found sporadically on the Nevada ranges, is absent from Idaho and 136 Oregon. Antelope, deer, and mountain sheep are fairly common throughout the area, although jack rabbit, ground squirrel, and other small game were certainly the chief source of meat. Contrary

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[1]The typewriting and drafting for this manuscript in preparation for publication was done by personnel of Works Progress Administration, Official Project 665-08-3-30, Unit A-15.

[2]Phonetic key.—ə, "mute" e as in French je, le; ü, pronounced much as the u in German kühl or French lune; u, as in German gut; e, as in French été; i, as in French fini; a, as in English far; g, a velar sonant g accompanied by a uvular vibration; r, pronounced as French uvular r; ', glottal stop; v, bilabial V, as in Spanish; ą, nasal as in French. Other letters pronounced as in English.

[3]Julian H. Steward, Culture Element Distributions: XII—Nevada Shoshoni. AR 4: 209-359, 1941.

[4]Omer C. Stewart, Northern Paiute Bands. AR 2: 127-149, 1939.

[5]Shantz, 21, and map.

Washo NT20
Achomawi NS5

CULTURE ELEM. DISTRIB.: XIV—STEWART: NORTHERN PAIUTE

	To	Kl	Kd	Kn	To	Tō	Pa	Wa	At	Sa	Tg	Wd	Kl	Al
Miscellaneous Plant Foods														
471. "Cane" or reed sugar (pihavi)	-	+	+	+	+	-	-	-	-	-	+	-	+	-
471a. Obtained from neighboring area	+	-	-	-	-	+	+	-	+	+	-	-	-	-
472. Boiled	-	-	-	-	-	+	+	-	-	-	+	-	-	-
473. Dried and beaten	+	+	+	+	+	-	+	-	-	-	-	-	+	-
475. Willow-sap sugar	-	-	-	+	-	+	+	+	+	+	+	+	+	+
476. White pine pitch as sugar	-	+	+	-	+	+	+	+	-	+	+	+	-	+
477. Pitch as sugar	-	+	+	-	+	+	+	+	-	+	+	+	-	+
478. Chewing gum	+	+	+	+	+	+	+	-	+	+	+	+	+	+
479. From plant root	+	+	+	+	+	+	+	-	+	+	+	+	+	+
480. Rabbit-brush root	+	+	+	-	+	+	+	-	+	+	+	+	+	+
481. Rabbit-brush bark	+	+	+	-	+	+	+	-	+	+	+	-	-	-
482. Pitch	-	-	+	+	+	+	+	-	-	-	+	+	+	+
482a. Berries dried	+	+	+	+	+	+	+	+	+	+	+	+	+	+
482b. Roots dried and stored	+	+	+	+	+	-	-	-	+	+	+	+	+	+
Other Plants and Seeds Used														
482. Yellow cress (atsa)	+	+	+	+	+	+	+	+	+	+	+	+	+	+
482a. Sunflower (nāpē)	+	+	+	+	+	+	+	+	+	+	+	+	+	+
482b. Sunflower (pasē)	+	+	+	+	+	+	+	+	+	+	+	+	+	+
482c. Sunflower (shē)	+	+	+	+	+	+	+	+	+	+	+	+	+	+
482d. Sunflower (kwaiake)	+	+	+	+	-	-	+	+	+	+	+	+	+	+
482e. Sunflower (kwaipasē)	+	-	-	-	-	-	+	+	+	+	+	+	+	+
482f. Pinkroot (kukwa)	-	-	-	-	-	-	+	+	+	+	+	+	+	-
482g. Sego lily or painted cup (taparegi)	+	+	+	-	-	-	+	+	+	+	+	+	+	-
482h. Sego lily or painted cup (saamka)	-	+	+	-	-	-	+	+	+	+	+	+	+	+
482i. Saltbrush (atsē)	+	+	+	+	+	+	+	+	+	+	+	+	+	+
482j. Rabbit brush (taviaigup)	-	+	+	+	+	+	+	+	+	+	+	+	+	+
482k. Rabbit brush (sigup)	+	+	+	+	+	+	+	+	+	+	+	+	+	+
482kl. Rabbit brush (mogodokmpi)	+	+	+	+	+	+	+	+	-	+	+	+	+	+
482m. Dogbane (milkweed) (wikwai)	+	+	+	+	+	+	+	+	+	+	+	+	+	+
482n. Reed grass (mai)	+	+	+	+	+	+	+	+	+	+	+	-	+	+
482o. Blazing-star (kuka)	+	+	+	+	+	+	+	+	+	+	+	+	+	+
482p. Wild tobacco (paivuna)	+	+	+	+	+	+	+	+	+	+	+	+	+	+
482q. Sorrel (atsa) pasia	-	+	+	+	+	+	+	+	-	+	+	+	+	+
482r. Bulrush or tule (siavē)	+	+	+	+	+	+	+	+	+	+	+	+	+	+
482s. Cattail (tsa)	+	-	+	+	+	+	-	-	+	+	+	+	+	+
482t. Spike rush (pasaiavē)	-	+	+	+	+	+	+	+	+	+	+	+	+	+
482u. Bulrush or tule (avi)	+	+	+	+	+	+	-	+	+	+	+	-	+	+
482v. Sagebrush (sawava)	-	-	+	+	+	+	+	+	+	+	+	+	+	+
482w. Saltbrush (washa)	-	-	-	-	+	+	+	+	-	-	-	-	-	-
482x. asasi	-	-	-	-	+	+	+	+	-	-	-	-	-	-
482y. asasaigi	-	-	-	-	+	+	+	+	-	-	-	-	-	-
482z. kiawi	-	-	-	+	+	+	+	+	+	+	+	+	+	+
484. Jointfir (tsashpi)	-	-	-	+	+	+	+	+	+	+	+	+	+	+
484a. saiagava	-	-	-	-	-	-	+	+	-	-	-	-	-	-
484b. Indian balsam (tsoa)	+	+	+	+	+	+	+	+	+	+	+	+	+	+
484c. sata	+	+	+	+	+	+	+	+	+	+	+	+	+	+
484d. wada	+	+	+	+	+	+	+	+	+	+	+	+	+	+
484e. yapē	+	+	+	+	+	+	+	+	+	+	+	+	+	+
484f. tsaqagi	+	+	+	+	+	+	+	+	+	+	+	-	+	+
484g. tsvoa	+	+	+	+	+	+	+	+	+	+	+	+	+	+
484h. tsvaai	+	+	+	+	+	+	+	+	+	+	+	+	+	+
484i. Indian potatoes (asuma?) (saga or kāga)	+	+	+	+	+	+	+	+	+	+	+	+	+	+
484j. Indian potatoes (aputsē)	-	-	-	-	-	+	+	-	-	-	+	+	+	+
Gathering Implements														
485. Digging stick (pavē)	+	+	+	+	+	+	+	+	+	+	+	+	+	+
486. Point saw end	+	+	+	+	+	+	+	+	+	+	+	+	+	+

NWA 262 222 251 252 NWA [261] NWA 137 222 262 NWA [276] NWA 222

[P. 375]

Achomawi ACS

N 262 areas where it was said not to occur. Nowhere is it common.

443. Wd: EJ said he had heard that Kuyui brought piñon nuts to Burns in the old days to trade. I think the distance would prohibit such A [223] a thing before the horse was introduced. AE: Piñon nuts were obtained on the Saddle Back, W of Eagle Peak. The piñon nuts, small but good, were not important as food.

443a, 445. Owens Valley: + (Steward, 241).

451, 453a, 458, 462, 464. Owens Valley: + (Steward, 242).

N [415] 466. Owens Valley: Conical baskets and buckskin bags used to transport piñon nuts (Steward, 242).

N 222 423 467. Owens Valley: + (Steward, 242). Although among several of the bands there was said to have been family ownership of plots, among none of these was it true ownership. One family might claim a plot, but anyone who wished would get nuts there. No mention was made of quarrels or stone throwing resulting from trespass, as was recorded by Steward, 241, for Owens Valley.

467a. As with family ownership, so with band ownership. Each band claimed a certain area because it usually went there for piñon nuts; however, it went elsewhere, often to an area claimed by another band, in event of crop failure. Owens Valley: + (Steward, 241).

N 252 262 468-470. Owens Valley: + (Steward, 242).

470. Chilled mush is assumed to be flour made of roasted piñon nuts mixed with cold water and eaten without additional cooking. Mush is made the same except the flour and water are heated.

Miscellaneous Plant Foods

N 252 272 262 471. N. Paiute: "Cane" sugar was obtained at Carson and Humboldt sinks in same manner as described by Steward, 245. To: The seeds of the tövusi were so sweet that sugar was not important. Pa: The Agai and Pakwi went to Carson Lake for cane sugar. At: The Atsa traded buckskin, moccasins, Indian potatoes for cane sugar from Stillwater (Toe). Old trail from McDermitt to Humboldt ran just W of Santa Rosa mts.

N [438] 471a. Sa: "Cane" sugar from Lovelock.

478-479. Wa: + (Smith, notes).

Other Plants and Seeds Used

● 137 222 Specimens of about 60 plants, most of which were used by the Indians, were pressed in the field and were presented to the U. C. Herbarium. I am indebted to Dr. Herbert L. Mason for identifications, unless otherwise noted.

483. Identification: Radicula curvisiliqua Hook., Cruciferae family (Steward, 242). Sisymbrium sophia, S. incisum Engelm., or S. pinnatum Green (Kelly, 98). Mason identified specimen from Reno as a Crucifera. This suggests that different genera of Cruciferae may have been designated by the same native term.

[p. 428(A)]

137 222 262 483a. Identification: Wyethia mollis Gray.
483b. Identification: Helianthus annuus L.
483c. Identification: Wyethia ovata T. and G. (Steward, 242). akö seeds used.
483f. Identification: Allenrolfea occidentalis Roem. kuhava seeds used. Habitat, extremely alkaline or salty places.
483g. Identification: Castilleia confusa Greene. taparogi bulb used. Habitat, protected dry spots of canyons or mountain sides.
[261] 483h. Identification: Eriogonum baileyi Wats. sanakö chewed as gum. Habitat, desert.
[317] 483i. Identification: Atriplex. Shnö seeds eaten; were probably an important source of salt, although only one informant, PS, mentioned this fact. Habitat, sandy spots near salt or alkali-encrusted deserts; near playa.
[278] 483j. Identification: Tetradymia glabrata Gray. K1: DG said this plant furnished an arrow poison from its bark. Habitat, dry desert.
[261] 483k. Identification: Chrysothamnus nauseosus Britton. At the top of the roots of sigup, Indian girls and women found small lumps of some secretion. These were collected and chewed as we chew gum. Habitat, favored desert areas.
[378] 483kk. Identification: Parosela polyadenia Heller. mogodöhupi used as medicine. Habitat, favored desert spots.
[283] 483m. Identification: Apocynum cannabinum L. wihowi bark made into excellent fibers for rope, string, etc. Habitat, moist rich soil of river bottoms.
483n. Identification: Oryzopsis hymenoides Ricker. wai seeds used. Habitat, dry sandy hills.
483o. Identification: Mentzelia albicaulis Dougl. kuha seeds used. Habitat, sand hills.
[276] 483p. Identification: Nicotiana attenuata Torr. Owens Valley: + (Steward, 319).
483q. Identification: Rumex crispus L. pawia was considered native to Stillwater by LP, who said its seeds were eaten; PS said roots were used for medicine. Tidestrom, of U.S. Herbarium, in Flora of Utah and Nevada, said it (Rumex crispus L.) was introduced from Europe. Habitat, moist stream banks.
483r. Identification: Scirpus acutus Muhl. siavö furnished food in the form of seeds and root stock, also material for houses, cordage, footgear, and weaving. It was one of the most useful plants of the Northern Paiute.
483s. Identification: Typha latifolia L. toe roots eaten. The Indians around Stillwater were called Toe-dökado ("cattail or tule eaters") because they had little else to eat at certain seasons. When other food was abundant, toe was not eaten.
[286] 483t. Identification: Eleocharis palustris Roem. pamusivö used for weaving, bags, etc.
483u. Identification: Scirpus americanus Pers. avi, same uses as 483r.
[278] 483v. Identification: Artemisia tridentata

NR13 Northern Paiute NR13
Washo NT20
Achomawi NS5

N
137 Nutt. sawava leaves used as tea for colds, etc.
222 My informants insisted this was in pre-white
262 days.

483w. Identification: Atriplex argentea Nutt.
[278] unaka seeds used. Habitat, favored desert conditions, good soil needed. DV, a Pakwi, called the same plant sunu.

483x. Identification: Chaetadelpha wheeleri Gray. masai, an Indian lettuce, green vegetable food. Habitat, only favored spots where soil is good.

483y. Identification: Glypotpleura marginata Eat. commŏsigi eaten as greens. Specimen furnished by Miss Beyers, Indian Service teacher, from a collection made by her Indian students at Schurz.

483z. Identification: Hermidium alipes Wats. hiwovi used as medicine. Specimen from Miss Beyers; see note 483y.

484. Identification: Ephedra torreyana Wats. tsudupi tea for medicine; powder to use as salve.

N
[278] 484a. Identification: Psathyrotes annua Gray. saiagava, emetic and physic. DV: "If one doesn't vomit he dies." Habitat, desert.

N W
[278 226] 484b. Identification: Leptotaenia multifida Nutt. toza used for fish poison; smoked and chewed by Indians to cure a cold. Habitat, shady places on hillsides. Wa: The same word, toza, in both Paiute and Washo languages designates the root of Indian balsam. At: PS was first to mention use of toza as fish poison. He also mentioned rye grass (Elymus condensatus Presl.), watca wotavŏ, for house building.

484c. Identification: Chenopodium album L., from Steward, 1933, and Kelly, 1932.

W
[362] 484d. Identification: Suaeda depressa var. erecta Wats., from Kelly, 98. wada seeds eaten. Wa, At: wada absent from Washo and Atsa areas.

484h. tŏvusi, nut grass. Habitat, meadows or stream banks. Steward, 245: "probably Brodiaea capitata Benth."; Mark Kerr of Independence, California, had "Taboose" identified at the University as Cyperus rotundus L., according to Frank Essene, Ms.

A
[222] 485. AE: A crosspiece was placed on end of digging stick to serve as handle. Paiute name of digging stick is pŏrŏ.

N
[249] 505. Owens Valley: + (Steward, 247).

509. Owens Valley: Tobacco yield was increased by burning, pruning, and irrigating (Steward, 319). Tg: The Tagŏ knew that tobacco grew better in burnt-over places, but they did not set the fires. Wa: - (Smith, notes).

N
[342] 527. Wd: BJ said there were no caves near Burns, Oregon, but there were many of them on
N Juniper Mountain. These caves were thought to
[74] have been inhabited during winter months, also used for burials. BJ had seen the caves, had never seen anyone living in them, yet remembered "old-timers" telling of the caves as habitations.

N
[317] 529. Seven bands absolutely denied aboriginal use of any salt. Only PS of McDermitt even mentioned any salt from plants. Tŏ: The Tŏvusi went

[p. 439 (A)]

people," he told Applegate, "were not all upon the reservation, but he would bring them within its limits immediately."[194]

Two months later, at the end of December, 1865, Lindsay Applegate met Panai'na again at Ft. Klamath. This time Panai'na had with him four men, and eighteen women and children, all of whom had been wintering in "Moshenkosket's Country." The Snake leader told Applegate that this group comprised all of his people who "were with him on the Reservation....the greater part of his people in opposition to his wishes had gone to pass the winter in that part of the country where his wife was taken prisoner in 1864, and that they had promised to join him on the Reservation early in the spring."[195]

After Applegate left Ft. Klamath Panai'na and his group returned to upper Sprague River Valley, where they stayed until April 22, 1866. On that date Panai'na, Tchatchaktchaksh, and the other Walpapi suddenly ran off without telling either Motcunka-'skEt[196] or LaLakes that they intended to leave the Reservation. A messenger from Motcunka'skEt to Maj. Rinehart reported, a few days after the fact, that the Snakes had left as the result of a summons to war from the Snake chief Howlark. Two Indians were sent out by Motcunka'skEt to find where Panai'na had gone. Rinehart later reported to Huntington that these scouts "went to Summer Lake then to Silver Lake and found no Indians but saw one fire far northward towards Dechutes river. They seem to think from tracks and signs that he has gone to the vicinity on Dechutes where you captured his family and killed those Indians. The Klamath chiefs agree unanimously that he has broken the treaty and deceived them and that he has gone not to return."[197]

At first Huntington was inclined to be hopeful that Panai'na had merely returned to spend the summer "in the region between Crooked River on the north, Harney Lake on the east, Summer and Upper Klamath Lakes [Klamath Marsh] on the south, and Mt. Paulinee and Queah Valley on the west. This tract of country included in these bounds... affords fine grass. This band of Indians

[137]

7: Whiting E-5 (1936-1938) 1950
NR13 Northern Paiute NR13

Upper Sonoran zone as described by Steward,[3] and consists primarily of desert shrubs, including many different varieties of sagebrush and greasewood. Around the lakes and along the streams there are grasses and other plants, the seeds, roots, or berries of which were used for food. Willow bushes also grow along the streams. Where the elevation is higher than 5,000 feet, juniper and mahogany trees are found. Deer, mountain sheep, and antelope live in the foothills and jackrabbits abound throughout the terrain.

The nature of the environment is such that although the region included approximately 6,192 square miles it did not support more than about two hundred individuals. This estimate is for the period just preceding the establishment of the Malheur Reservation in 1872 and would indicate that including the entire region over which the people wandered, the average density of population was one person per thirty square miles.[4] It is possible, however, that the population was denser at an earlier period, as stories are told of two bad epidemics which took a large toll of life two generations ago.[5] My estimate is computed from reports of the winter camp groups which existed in the childhood of old informants.

In the old days, the entire life of the Paiutes was oriented around the quest for food, which was none too plentiful. Around the first of May when the first green shoots broke through the ground, they left their winter camps and went to those places where they knew the early edible roots abounded. Nigger Flat, in the northeast corner of the valley, was the most frequented place and many families camped here while the women dug *epos* (Yapa, Carum oreganum Wats), *hu. ni'bui* (Lomatium macrocarpium C and R), *tsuga* and *sanatsuga* (unidentified). While the women were gathering these roots and preparing the *tsuga* and some *yapa* for storage, the men visited the Drewsey River to set up and repair their salmon traps so that they would be ready for the spring run. When their work was over, the women moved down to the river with their skin sacks full of roots and helped the men dry the salmon which they caught. When the run was over, the group broke up and families wandered off by themselves, hunting deer, sagehens, and other birds and collecting the different seeds and roots as they ripened. The first seed to ripen was the sunflower, *aki* and *kusiaki* (Balsamorhiza hooken Nutt). Later the women went to those places where *atza* (Sisymbrium Sophia L.) grew in large quantities. This seed was cached for winter consumption. Most of these early plants grew well in the northern part of the valley.

Around the fifteenth of July, families began to congregate at Cow Creek, about five miles east of Harney. Families from all over the valley and from the Hunibui Eater band to the north came to gather crickets. The women went out

[3] Julian H. Steward, *Basin-Plateau Aboriginal Sociopolitical Groups* (Smithsonian Institution, Bureau of American Ethnology, Bulletin 120), p. 17.

[4] See *ibid.*, p. 49, for contrast with other regions of the Great Basin.

[5] One of these may be related to the epidemic of measles which swept through the Cayuse and Umatilla in 1847.

Carrying the tule bundles

[End Plate 1A]

SMI
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10: Wheat E-5 (1958) 1959
NR13 Northern Paiute NR13

PREFACE

In the arid desert of the Great Basin, rivers and streams empty into the interior valleys and create lakes and marshy areas. These marshes were very important to the Indians who lived near them and fished in their waters and hunted the migrating waterfowl which are attracted to them. From the reeds and rushes growing in the marshes and around the shores of the lakes, they fashioned light rafts or balsas. They used these balsas as a means of transportation across the water and as an aid in pursuing their quarry.

Wherever extensive pools of water are found in the Great Basin the Indians made tule balsas. The exact form of these rafts differed slightly from group to group. To make the balsa, from one to five bundles of tules were lashed, or occasionally pinned, together. The pointed prow of the raft usually curved upward, while the stern was trimmed off and not pointed. Sometimes extra, small bunches of reeds were tied along the sides of the raft to form a gunwale. The balsas were usually poled, pushed ahead of the wading hunter, or pulled by a rope by a swimmer. Only a few Basin Indians paddled them.

In these same marshy areas where cattails are plentiful the Paviotsos of northern Nevada used them to make conical thatched winter houses. Domed and conical houses made of willow and grass or rush thatching were common in the Great Basin but this particular sort of cattail house was made only by the Paviotsos.

In this report Mrs. Wheat describes with words and photographs how a tule balsa and a cattail house were made by present day Paviotsos near Stillwater, Nevada.

—The Editor.

[P. 3]

10: Wheat E-5 (1958) 1959
NR13 Northern Paiute NR13

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Gathering cattails

[End Plate 69]

14:Stewart E-5 (1936-1938)1944 NR13 Northern Paiute NR13
Washo NT20

WASHO-NORTHERN PAIUTE PEYOTISM

A Study in Acculturation

BY
OMER C. STEWART

HISTORICAL BACKGROUND

THE PEYOTE PLANT

PEYOTE (*Lophophora williamsii* Lemaire), a small, spineless cactus, grows from a carrotlike root. Its hemispherical top surface, grayish green in color, shows an inch or two aboveground and is divided into small segments. From each segment protrudes a minute tuft of hairlike fibers which in the depressed center of the top have the appearance of matted fuzz. Although all parts of the plant are at times used, the dome-shaped top is usually cut (leaving the root to send out small new shoots) to become the "peyote button" when dried.

Since the natural habitat of the peyote cactus is limited to the valley of the Rio Grande below Deming, New Mexico, and the plateau desert country of northeastern Mexico, Indians must travel to this area or have the dried buttons shipped to them. The vicinity of Laredo, Texas, is the principal source of supply for Indians in the United States.

Numerous chemical analyses have been made of peyote, revealing in young plants a single alkaloid, Pellotine ($C_{12}H_{15}O_3N$); in mature plants up to nine: Anhaline ($C_{13}H_{13}ON$), Anhalamine ($C_{11}H_{13}O_3N$), Mescaline ($C_{11}H_{17}O_3N$), Anhalonidine ($C_{12}H_{17}O_3N$), Anhalonine ($C_{12}H_{13}O_3N$), Lophophorine ($C_{13}H_{17}O_3N$), Pellotine, Anhalinine, and Anhalidine. Lophophorine is an oily, colorless liquid; the other alkaloids can be crystallized. These alkaloids fall into two classes, the strychninelike and the morphinelike, somewhat antagonistic in action, which might account for the different stages of intoxication experienced. Different chemical composition of plants and opposing action of alkaloids, plus variations in susceptibility of the individual users, complicate the physiological problems connected with peyote eating.[1]

Most scientific investigators have pronounced peyote both non-habit-forming and innocuous as generally used, yet they have not found it of real therapeutic value. The euphoria it produces, judging from controlled clinical experiments[2] and native testimony, is usually accompanied by a preliminary feeling of exhilaration followed by a state of lassitude, without, however, inducing sleep. In this latter condition, it is often impossible to resist the impulse to vomit, without being followed, however, by sickness. Sensory hallucinations, especially visual, usually accompany the secondary stages of intoxication. More often seen with the eyes closed, the visions are extremely variable and unpredictable, but color hallucinations are most common.

The early Spanish explorers in Mexico observed the ceremonial use of peyote and mentioned its intoxicating property. Sahagun in 1560 was the first to write about peyote, and Hernandez in 1638 described it botanically. Hijar y Haro (p. 687) lists fourteen authors who wrote of peyote in Mexico before 1800. From 1894 to 1902, Lumholtz gave the first modern ethnographic accounts of its use in Mexico among the Huichol and Tarahumara. At about the same time, Mooney published

[1] Summarized from La Barre, 139–140. [2] Guttmann, 1936, 203–221.

Wadàtkuht

THE HOMELAND

133 [131] Honey Lake Valley, in Northeastern California, lies immediately east of the northern extremity of the Sierra Nevada mountains, of which Diamond Mountain is the northern terminus. The valley takes its name from a large (64,000 acres), shallow (about 12 feet deep at maximum) playa lake whose surface elevation is 3,992 feet above sea level. The timbered Sierra contrasts markedly with the seemingly unending sagebrush terrain to the north and east. It is from the [137] [312] Sierra and its northern and western extensions that the supply of water for Honey Lake, and Eagle Lake to the northwest in Atsugewi territory, comes.

The northern and western sections of the Wadátkuht area are of a volcanic origin and constitute elements of the Modoc [137] lava sheet. In the more elevated and watered areas of this vast sagebrush desert juniper trees are found growing. Susan River and Willow Creek constitute the major streams in the region, but there are numerous other smaller streams, many of an intermittent nature. Honey Lake is a remnant of the ancient Lahontan system, while Eagle Lake, Horse Lake and Madeline Plains were separate large bodies of water during Lahontan times. For the Wadátkuht people the Honey Lake area of their territory was of prime importance as it was at this lake, and on the numerous sloughs of Susan River, that water [137] fowl and fish could be obtained in quantity. The east base (i.e., the west side of the lake) of the Sierra provided groves [262] of oaks which yielded sufficient acorns to keep the Wadátkuht relatively secure from famine. The more arid regions produced the ever important jackrabbit while the higher, timbered [136] regions yielded deer. Other large game animals captured besides the deer were elk, antelope, mountain sheep, and buffalo. The latter, however, appear to have been sufficientIy scarce to have been of slight importance. Both black and grizzly bears occurred in the territory but were apparently not too eagerly sought. Besides these various large mammals the Wadátkuht had a wide variety of smaller animals and birds which they utilized for food and/or clothing.

132 The climate of the Wadátkuht territory falls primarily into two types: a) subhumid; and b) semi-arid (see map, Northeastern California Climatic Types). The Wadátkuht were [133] fortunate, however, to be able to utilize the mountainous regions to the south and to the west of their own territory. [221] At certain times of the year they could make hunting and gather- [137] ing forays into the mountain meadows and conifer timbered regions outside their recognized territory.

~~800~~ regions outside their recognized territory.

132 Winter temperatures can be extreme in the Honey Lake area with temperatures occasionally falling as low as -20°F in the vicinity of the winter villages of the Wadátkuht. Summer temperatures can exceed 100°F for short periods. Fields of snow often remain on the crest of the Sierra until June, occasionally until August, and snow can be heavy on the valley floor in the winter. Also in the winter Honey Lake Valley may be filled with a dense fog which will remain for several weeks. This same fog shrouded area in the summer, particularly around Honey Lake, may be subjected to choking, blinding dust storms of considerable magnitude. Despite this [137] seemingly harsh environment the Wadátkuht were very fortunate [133] to have groves of oak trees within their territory. They also were fortunate to have Honey Lake and the network of swamps and sloughs of Susan River which attracted myriads of waterfowl to nest and feed. The Wadátkuht environment could be harsh, but it could also be bountiful.

THE HISTORIC PERIOD

175 The date of first contact by Europeans with the Honey [174] Lake Paiute may never be known with any exactness, but it can be assumed that some knowledge of the whites had been obtained by the last quarter of the 18th century. The existence of the Spanish after their founding of the mission at what is now San Francisco in 1776 was certainly known to Indian groups even as remote as the Honey Lake Paiute. Visits by Europeans into the general region are recorded as first having occurred in 1829 when Peter Skene Ogden made a trip west from Salt Lake to northwestern Nevada in that year. In 1830 he traveled from the Columbia River to the Colorado River on a route which lay to the east of the Sierra Nevada. His exact route is not known but it may have been through Nevada rather than in California along the east margin of the Sierra Nevada (Elliott, 1920). There can be little doubt that activities such as his were soon known to all groups neighboring the areas of penetration. It is thus probable that the Honey Lake people had heard rumors and tales of the white people for many years before they actually saw them. In fact, the coming of the whites was "foreseen" by Sanezha wahits, an old shaman. He sang for four or five nights and told the Honey Lake people that something was coming to their country, and that "some- [787] thing" was a white-skinned people. Because of this prediction the Wadátkuht were not too surprised to see the first white

population was approximately 200 persons. This number could be considered to be a conservative estimate in the light of the expectable decrease in population after contact. An example can be given to show how quickly the Wadátkuht population dropped. A group was camped at Horse Lake and was doing considerable gambling with gunpowder as stakes. Toward morning the players became careless and were handing the powder back and forth across the fire when the powder suddenly ignited and blew the camp up killing fourteen individuals. These people were not included in any of the village lists given me by my informants. Few if any names were given me of those people who died in the early epidemics of smallpox and other such diseases. It would seem, therefore, that an estimate of approximately 200 Wadátkuht Paiute is approximately correct for the aboriginal population of this group. 161 [177]

PHYSIOGRAPHIC FEATURES

The following is a listing of the names and a description of the physiographic features within, and occasionally bordering the homeland of the Honey Lake Paiute. It is surprising to note that some of the major features had no names, or at least could not be remembered by the informants. For example, Susan River had no name despite the fact that it is the major stream in the Wadátkuht territory. The same is true for some of the other streams, although some creeks do have names. 103 133

1. Wago' yamos[a] ("Timber Bend"). Two physiographic features are given this designation; one is the section of the Sierra between Thompson Peak and Diamond Mountain. The other is the section of the Sierra about six miles south of Doyle, in the vicinity of Crystal and Adams Peaks. The feature south of Doyle is not in Paiute territory but in Washo country. It is clearly visible from Doyle, however. These two features derived their name from the fact that at both places the timbered Sierra makes a slight bend.

Situated near the base of the Thompson Peak - Diamond Mountain feature is the Mountain Maidu village of Witai im (archaeological site Las-59). This historic Maidu village is called Wago' yamos[a] by the Paiute because of its proximity to the bend in the mountain range.

2. Koda tawaka (the exact meaning was not given, but it refers to an untimbered, manzanita covered slope). Worley Mountain situated about 12 miles northwest of Susanville is [137]

103 133 given this name. This feature is not in Paiute territory but is probably on the Mountain Maidu-Atsugewi boundary. Worley Mountain is plainly visible from Honey Lake Valley and was probably visited on occasional hunting trips, particularly since nearby Eagle Lake was visited for hunting and gathering purposes.

3. Guha kaive ("Guha Mountain"). Bald Mountain several miles west of Honey Lake has this name because of the guha [137] (Mentzelia sp.) growing there. This small, treeless range of rounded hills has a growth of bitterbrush, grass and sage covering it. Its origin is documented by a Wadatkuht myth.

4. T' kwanguhd ("Tower"). This name refers to Thompson Peak which has a tower-like rock formation in association.

5. Padotsa dawakuhd ("Bubbling Hole"). This spring is [546] located on the hillside behind (south) of the Bird Flat schoolhouse. The school is approximately a mile west of Herlong Junction on Highway 395.

6. Paaia novi ("Bald Eagle House"). An old pine tree beside Highway 395 a distance of 5.4 miles southeast of Milford was given this name because of a pair of bald eagles who made their nest in it many years ago. When Ike Northrup was a young man he went by this tree with Joaquin who told him about the nesting birds in the tree and the name for it. The eagles had long since ceased nesting there by that time so Ike never saw them. The tree is still standing but it was killed in the summer of 1950 by a brush fire.

7. Numu wunud^{a} ("Indian Stand Up"). This name was given to a conical rocky hill about four miles northwest of Doyle (T25N/R16E/Sec. 3). This hill received its name as a consequence of a fight between some Pit River and Paiute [726] men. The fight started at Doyle with the Paiutes attempting to escape to this hill. The Paiutes, with the Pit River men in pursuit, gained the sanctuary of this hill and began to roll boulders down on the Pit River men. A Pit River man was killed during the fighting and was stood up by the Paiutes who did it "to be onery". The death of this one man was enough to stop the fighting; "Maybe the headman killed, rest run away".

8. Mogup^{a} kudak^{w} ("Sharp Mountain"). The range of mountains just east of Doyle is given this name because of its rather jagged appearance.

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24. Nadu' pikwa ("Rocky"). Shinn Peaks at the north end of Secret Valley are given this name. 103 133

25. Ṣawa nõna ("Brush Set"). Secret Valley is given this name. Susy Buster stated that both the Wadátkuht and the Kamõtkuht used this area. It is true that the villages in Secret Valley had some Kamõtkuht people in them, but the villages were Wadátkuht. It must be kept in mind that the Secret Valley Wadátkuht and the Kamõtkuht were apparently quite neighborly. [648]

26. Sawá kudak^{W} ("Sagebrush Mountain"). This mountain, Snowstorm Mountain, is located about five miles north of Karlo in T32N/R14E.

27. Hudzí kudak^{W} ("Sagehen Mountain"). This low sage-covered hill is about four miles east of Karlo and one mile east of Highway 395 in T31N/R15E.

28. Suhngavi ("Cottonwood"). Stoney Creek, a tributary of Secret Creek, has this name. Stoney Creek is about five miles east of Karlo.

29. Masaida patsóna ("Watercress(?) Spring"). This spring is about one and a half miles north of Karlo and a short distance north of the archaeological site Las-7, also known as the Karlo site. This particular spring was not visited with my informant but is probably located in Section 5 or 6 of T31N/R15E.

30. Saga' patsóna ("Willow Spring"). This is a spring at the Shinn ranch (in T33N/R16E) where hunting parties went for deer and groundhogs (marmots) in the spring. This feature was not visited with my informant so the exact location was not recorded. [224]

31. Atsa' tukatud ("Red Dome"). This is the name for Red Rock (a mountain or hill) near (in T35N/R15E) the Red Rock post office on the northeastern side of Madeline Valley. A more exact location for this feature was not obtained since it was not visited with my informant.

32. Saib ("Tule"). Cold Springs, located about three miles north of Red Rock in T36N/R15E, bears this name because of the tules growing there. Both this feature and the previous one might properly be said to be in Kamotkuht territory, however, the Wadátkuht had access to them as if their own. My [137]

Wadátkuht

39. Wamutsakia (Wapi, "Juniper"; Mutsakian^{o}, "Point"). This feature, located in T33N/R15E, is a spur, or northern extension of Pinaktud (Item 37 above). 133 103

40. Toka kudzu' ni' ("Black Peak"). This is the name for Observation Peak, a mountain where the Paiute hunted deer but not antelope. The Pit River people did not come here to hunt. [224]

41. Yapúwhai katud ("Sitting-on-the-back Mountain"). Dill Butte located about five miles east of Ravendale on the valley floor was given this name because it is sitting alone on the flat desert.

42. Nada sudu (Meaning not known). Fox Spring at the north base of Observation Peak has this Paiute name. It was not possible to visit this feature with the informant, but it is said to be located west of Horn's ranch and that two white men, George and Tip Marr lived at this spring at one time.

43. Kusai banú muhd ("Muddy Lake"). This is the name given Horse Lake and the informant indicated that many tules grew around the shores of this body of shallow water. The Wadátkuht village of ^{k}Tavi wanud was located on the north end of the lake. [137] [361]

44. Wada banú muhd ("Wada Lake"; wada is the name for Suaeda depressa). Honey Lake has this name, apparently from the fact that certain areas about the lake support a considerable growth of this plant from which the Wadátkuht were named. The Maidu name for this lake is T'Tám mom donihm. [137] [101]

45. Kukwa^{P}ta ("Wind Hole"). A gap in the Sierra directly opposite (southwest) Herlong Junction on Highway 395 (Plate 3c) was given this name because a person could make the wind blow through it if he knew the right words. This feature is located in T26N/R15E. [789]

46. Huní pui (The name for an unspecified edible root) This is the name for an unspecified place at Eagle Lake where the Huni pui root was dug. The Wadátkuht informants could give no name for Eagle Lake and did not regard the lake as being inside their territory despite the fact that it was visited for the purposes of hunting and gathering. [262]

47. Paguts tuduh tawágan ("Buffalo Wallow"). This term refers to a depression dug by buffalo living in the Honey [136]

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222 Kúa were caught and their legs torn off immediately and then prepared in the same manner as nishu. The kúa were caught wherever they were found in sufficient quantities and were simply picked from the brush, apparently while cold and inactive in the morning.

[224] Yapa and hunípui roots were dug in June or July in the vicinity of Eagle Lake. While in the area the Wadátkuht hunted ducks and deer. Excursions were made to Eagle Lake despite the fact that it lay outside their recognized territory.

Also utilized for food were píshta (wild plum) and tsanab[1] (a round fruit similar to the wild plum). These were gathered in the late summer wherever they were available in quantity.

272 Pleasant hot drinks were made from dútu (Mormon tea) and from tatsí tun'[a] (peppermint). These plants were dried and boiled to make a tea. The informants knew of no use for the manzanita berries.

222 After the sunflower seeds and the chokecherries were harvested the Wadátkuht would go after pine nuts (tubá mai, "pine nut go") in the vicinity of Virginia City, Nevada. By this time it was in the fall of the year. The pine nuts were gathered as quickly as possible so that the people could return home in time to gather acorns. A single family might gather about ten sacks of pine nuts in a season. The informants did not make it clear whether the Wadátkuht made this [177] trip for pine nuts before contact times or not. Since the distance is well over 100 miles one might guess that not until the introduction of the horse did the Wadátkuht utilize the pine nut to the extent indicated by the informants.

[252] Wild rose berries (tsiá bui) were eaten fresh when ripe and are said to "taste like persimmons".

The most important single food plant product in the [137] Wadátkuht territory was the acorn. The two major places for gathering acorns were in the timbered belt of oaks and pines between Buntingville and Milford and were called Wiuhpa woiyuad[a] and Wiuhpa mutsakian[o]. Acorns often could be gathered [251] in large enough quantities some years to last for two or three years. Excess acorns were stored in a pit dug into the ground and lined with oak leaves, pine needles, and similar material. The pit was covered over and the acorns were dug

Wadátkuht

412 The stone skinning knife was called numutu sikyan, "people (or Indian) skinner", i.e., an Indian knife. Susy Buster owned one which was about three and a half to four inches long and about one and a half to two inches wide. It was said to have been flaked all over and was ovoid in shape. One end was rounded and the other was pointed. A "flint" drill or punch was used for working buckskin. "Flint", probably having reference to obsidian in most instances, also was used to make skin scrapers. The scrapers were "shaped like an oyster shell" and were called numúk wihi. Upon seeing a chipped stone knife found at an archaeological site, Ike called it pishuhp'ma'.

[135] The Wadátkuht got their obsidian from "Flint Mountain", Dakakudak", a hill near Gerlach, Nevada. Obsidian also was obtained at Pagúshuhad, a village and archaeological site on the east side of Honey Lake. It also was gotten at one of the hot springs near the lake presumably from an archaeological site. That is to say, the Wadátkuht picked up chips and nodules left by previous people as no natural outcrop of obsidian is recorded for that region.

[824] Brushes. To clean her winnowing basket Kitty used a handful of green pine needles tied together. This type of brush was called sõukumtu'wa. The informants were not familiar with the soaproot brush, an item common to some of the people [137] on the west slope of the Sierra. This was certainly attributable to the fact that the soaproot plant did not grow in the territory of the Wadátkuht.

[302] The Honey Lake Paiute brushed their hair with a brush [237] made from the tail of a porcupine. This type of brush was called wunuhds, or wunuhds".

Hot Stone Lifting Stick. Hot stones were lifted with a stick made from young oak. This implement was called kuduk, "stick". The single specimen seen was a peeled stick which had been bent double leaving a loop at the distal end for lifting the stones. The handle, therefore, was doubled and the whole implement was approximately three feet long.

[824] Digging Stick. The digging stick, called podó, was made of oak.

534 Bullroarer. The bullroarer, tupununoin", "to whirl", [821] was used to call the wind. To make the wind blow was kukwapitud. Gladys made bullroarers as a child but her mother